THE
CATHOLIC RADICAL

"...to foster a society based on creed instead of greed." Peter Maurin

April/May, 2011 ***Price: For whatever it's worth.***

Stewards of God's Mysteries

by Claire Schaeffer-Duffy

Writing to the early Christians in Corinth, St. Paul asked that he and Apollos be regarded as "**servants of Christ and stewards of the mysteries of God.**" (1Cor.4:1) The saint's words have since been interpreted as a definition for what it means to be a Christian. Become public servants, stewards of God's mysteries, urged the priest at a recent Sunday Mass, which included the Corinthian reading.

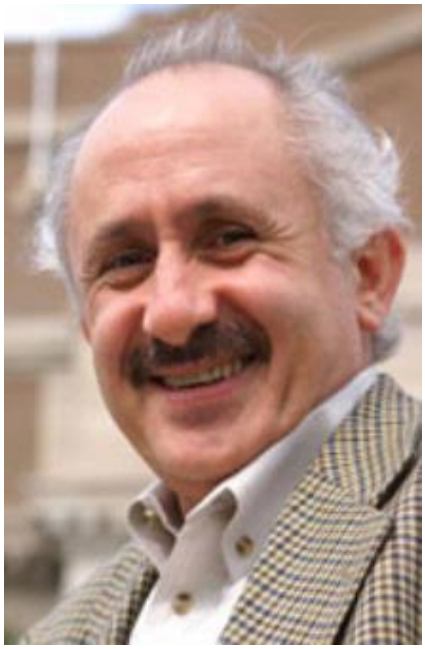
Throughout my life I have met many people who fulfilled this vocation, although not all were professed Christians. I count Taner Akçam (TAH-nair AHK-chahm) among them.

In appearance, Akçam looks more like a stone-mason than a renowned, heroic scholar. The 58-year-old Turkish historian is a short, balding man with tufts of white hair and dark, lively eyes that peer over wire-framed glasses and crinkle whenever he smiles, which is often. A well-worn suit covers his stocky frame. He wears no tie and his collar button is undone. One could easily imagine him, shirt sleeves rolled up, smearing mortar in the crevices of a freshly-built wall.

The image would be ironic, for in reality, Akçam has spent his life taking down walls that divide.

Born in the northern Turkish province of Ardahan, Akçam graduated from the Middle East Technical University in Ankara. While a graduate student, he was arrested and sentenced to nine years in prison for his writings on social class and the treatment of Kurds, topics considered taboo in Turkey. Amnesty International adopted him as a prisoner of conscience.

After a dramatic escape, he fled to Germany, where he was granted political asylum. For ten years, he worked as a political activist and human rights advocate and then returned to academia to research Turkish nationalism and the use of political violence. He earned his doctorate at Germany's University of Hannover, writing his dissertation on the Armenian genocide. The first Turkish scholar to publish on the subject, Akçam has become famous for his critical examination of a history his countrymen wanted to deny. He has written eleven books, been



featured in four critically-acclaimed documentaries, and received numerous awards, including honors from Harvard University and the Massachusetts legislature. In 2008, Clark University, here in Worcester, Massachusetts, appointed him a professorship in Armenian Genocide Studies. He is well-known among the city's large Armenian community as "*the* Turk" who acknowledges the truth of their history.

Most of these accomplishments were

(Continued on Page 2)

Going to Afghanistan

by Scott Schaeffer-Duffy

The CIA Factbook gives this background for Afghanistan:

The Soviet Union invaded in 1979... touching off a long and destructive war. The USSR withdrew in 1989 under relentless pressure by internationally supported anti-Communist mujahedin rebels. A series of subsequent civil wars saw Kabul finally fall in 1996 to the Taliban, a hardline Pakistani-sponsored movement that emerged in 1994 to end the country's civil war and anarchy. Following the 11 September 2001 terrorist attacks in New York City and Washington, D.C., a US, Allied, and anti-Taliban Northern Alliance military action toppled the Taliban for sheltering Osama Bin Ladin. ...In December 2004, Hamid Karzai became the first democratically elected president of Afghanistan and the National Assembly was inaugurated the following December. Karzai was re-elected in August 2009 for a second term. Despite gains toward building a stable central government, a resurgent Taliban and continuing provincial instability - particularly in the south and the east - remain serious challenges for the Afghan Government.

What the CIA does not describe is the human cost of the battles for control of this diverse central Asian country. The Winter 2011 issue of the *Roundtable*, the magazine of the Saint Louis Catholic Worker, tells us:

- Since 2001, the US dropped 31 million pounds of bombs on Afghanistan.
- Between 14,643 and 34,240 civilians have been killed.
- Over 235,000 Afghan civilians are in Internally Displaced Person camps.

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Mysteries

(Continued from Page 1)

unknown to me when my husband and I recently dined with Akçam at the home of a Clark professor and his wife. Jovial and unassuming, he spoke of his past only when questioned, filling us in on the details of his dramatic escape from prison. His jail, a former horse stable was not very secure. He and several inmates tunneled their way out of one building into another, then lowered themselves onto the street from a third-story window that had no bars.

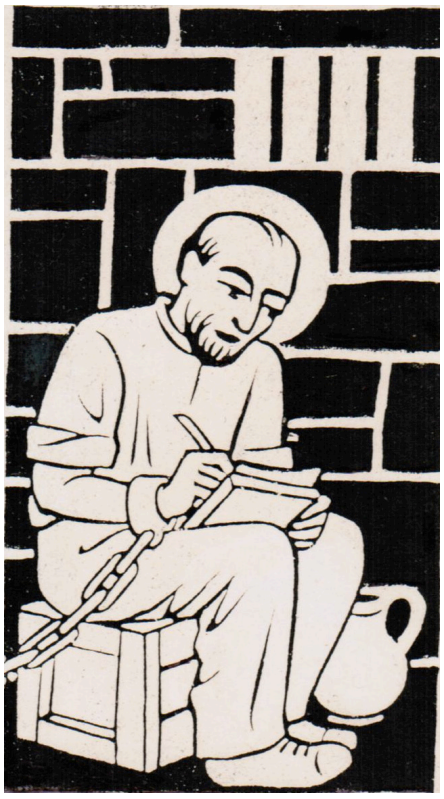
The loss of hearing in Akçam's right ear required him to fully face whoever spoke. The habit gives the appearance of an extremely attentive listener. During dinner, he laughed at our Catholic Worker exploits and was deeply curious about our brief trips to countries of recent genocides.

"How is it that a seemingly harmonious society can devolve into genocide?" I asked.

I expected a long-winded reply, outlining various stages of social disintegration, but Akçam's answer was surprisingly simple: "In all cases, genocide involves emphasizing otherness, dehumanizing the other."

Dehumanizing the other is not something Akçam has ever been willing to do. Whether writing about the exploited class, Kurds, political prisoners, or the Armenians, he has focused his researcher's gaze on those whom his government has disregarded. And he has done so at great personal risk. The University of Minnesota's Center for Holocaust and Genocide Studies, with which Akçam was previously affiliated, reports that as recently as 2007, he was "the target of an ongoing intimidation campaign to portray him as a convicted terrorist and traitor to his native Turkey." Turkish nationalists in the US disseminated online allegations that he was the mastermind of terrorist violence, responsible for the assassination of American and NATO military personnel. After the November 2006 publication of his study: **A Shameful Act: The Armenian Genocide and the Question of Turkish Responsibility**, the attacks against him intensified. His lectures and book tours were violently disrupted. He received death threats.

In February 2007, he was detained for four hours at Montreal Airport because an altered version of his "wikipedia" page identified him as a terrorist. A month earlier, Hrant Dink, Turkish-Armenian editor and Akçam's friend and colleague, was assassinated. Akçam had publicly defended Dink, who endured arrests, imprisonments, and castigation in the media for his use of the word "genocide" to describe Turkey's killing of the Armenians.



Saint Paul by Ade Bethune

Today, Turkey begrudgingly tolerates their famous dissident, but Akçam says whenever he returns to his homeland to do research, he works with caution, sending his graduate students to do the field work, changing his route to the office to throw off any would-be assassins.

Imprisoned by the State and persecuted by macho nationalists, Akçam reminds me of the gutsy Saint Paul. The Turkish historian would probably balk at such comparisons. A leftist in political orientation, he never once mentioned allegiance to any formal religious tradition. And yet this man of large curiosities and large heart is indeed a steward of God's mysteries, giving contemporary expression to the ancient elusive truth Saint Paul described: "**In Christ there is no Jew or Gentile, no slave or free,**" no other.

Akçam's examinations of the Armenian genocide have been both a reckoning and a call for considering the "other." Arguing for a reconciliation of the two people's narratives, he wrote: "We have to rethink the problem and place both societies in the center of our analysis. This change in paradigm should focus on creating a new cultural space that includes both societies, a space in which both sides have a chance to learn from one another."

During our dinner together, I asked Akçam if there were any Turks who rescued their Armenian neighbors amid the massacres of 1915. "Yes. Yes, there were," he said. "Most were Muslims, deeply religious people who believed God created life, and therefore only God could take it." Here too, stewards of God's mysteries from another time. Ω

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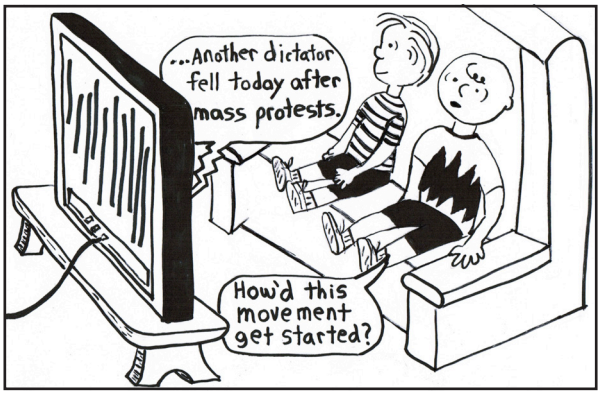
Founded in 1933, The Catholic Worker is a lay movement serving the poor while denouncing injustice and proclaiming peace. We are not tax exempt. We rely entirely on the generosity of our supporters to meet our expenses. We welcome volunteers, letters, poetry, articles, artwork, and donations.

CATHOLIC WORKER COMICS

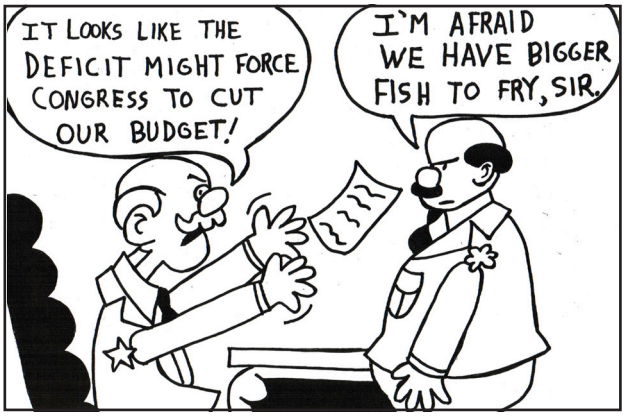
theresecw2@gmail.com

Friday, April Fools' Day, 2011



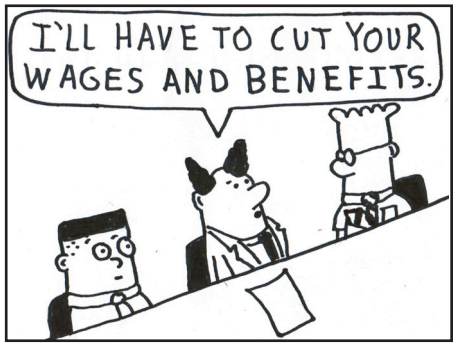
Classic Peanutz
By Charles Schults

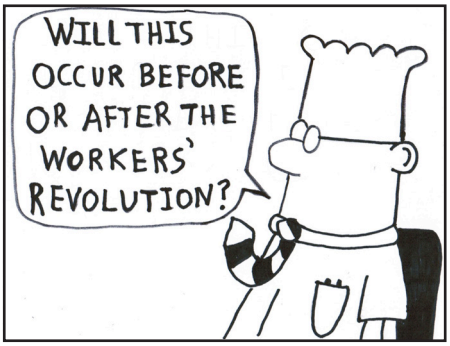
Mort Waker's Beatle Bailey



Dudesbury By Gary Truedough

Dilburt By Scoot Adams





Afghanistan

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Afghans in those camps say:

- "Nobody wants death, but, I swear to God, I want it.... I do not want this life because I cannot see the children getting killed from hunger."
- "We are deformed: we are missing fingers, some people are missing eyes, some people are missing legs."
- "I have five orphans; my husband was killed; my daughter-in-law was killed. All these kids are left for me and I am sick. They're hungry and thirsty and I don't know what to do with them. We don't have anyone to help us."

The Associated Press reported on February 28, 2011: "Sixty-five civilians, including 40 children, were killed in a NATO assault on insurgents in eastern Afghanistan...," and "Civilian deaths have been increasing ...as insurgents appear to become more indiscriminate in their targets, attacking banks, supermarkets, and sporting events."

The CIA also fails to acknowledge the illegitimacy of the elections which brought Karzai and his military and corporate backers to power in 2009. The details of those elections are exposed in Matthieu Aikin's article "Disappearing Ink: Afghanistan's sham democracy" (*Harpers Magazine,* January, 2011). Through intimidation, fraud, ballot stuffing, and disqualification of legitimate candidates, "leftists, reformists, and the intelligentsia in particular were nearly wiped out. Those who took their place were often connected to warlords or to the country's wealthy business class." The outcome was enormous "voters' disillusionment with politicians."

Caught between the Taliban and an inept, corrupt, and almost feudal government, it is amazing to find Afghans with hope for a better future. The Afghan Youth Peace Volunteers are just such remarkable people. This group of nonviolent Afghan teens has invited international peace activists to join them for a Day of the People's Peace.

One of the Afghan Youth Peace Volunteers, Abdulai, a 15-year-old student and farmer, says, "I see the unchanging system of the rich and powerful in which my world is violently collapsing, and human hope for a decent life leaves my heart. So, in solidarity with the people of Tunisia, Egypt, Iraq, the Middle East, North & South American, Europe, Africa, and Asia, and with the people of the world, I will walk for peace, I will light my candles, and I will plant my trees."

On March 19, 2011, as part of an international delegation, I will join 50 ordinary Afghan youth from all ethnicities in "celebration of the Afghan people's wish to live without wars." We will walk, hand-in-hand, through the streets of Kabul to a private garden to plant trees of peace. On March 20th, we will join a Global Day of Listening-Skype-athon with youth in Iraq, Gaza, Egypt, Yemen, and elsewhere about the people's wish to live without wars. On March 21st, we will join a candlelight vigil for all the people of Afghanistan and the world who have been killed in war.

In light of the remarkable courage shown by so many young people under brutal dictatorships, I am proud to have the opportunity to stand shoulder to shoulder with these teens in one of the world's most pernicious war zones. Many Catholic Workers, including Chris Allen-Douçot of Hartford, Connecticut and Martha Hennacy, Dorothy Day's granddaughter, will be part of the American delegation.

Kathy Kelly, the founder of Voices for Creative Nonviolence and leader of our journey to Afghanistan, lists three goals:

1) To learn more about Afghanistan and what the Afghan people want;
2) to build solidarity with indigenous movements working for peace, human rights, and a just end to the conflicts;
3) to use first-hand reports to catalyze opposition to US military intervention in the region.

Kathy Kelly with some of the members of the Afghan Youth Peace Volunteers

To help fulfill these goals, each of us in the Voices delegation will be available upon our return to share stories and images of the Afghan Youth Peace Volunteers. Please contact us to schedule a presentation about our experience and how to support the Afghan teenager's struggle for genuine peace. Ω

Editor's Note: To join the Skype conversation email GlobalDayofListening@gmail.com. For news and YouTube video of the campaign go to http://www.livewithoutwars.org/. Also see Twitter@livewithoutwars. To schedule a presentation by Scott email theresecw2@gmail.com.

More Prayers for Robert

by Claire Schaeffer-Duffy

My friend Robert Douglas has been on death row in Graterford Prison in Pennsylvania for over twelve years, convicted of a murder and robbery he says he did not commit. We have corresponded for most of this time. What began as an act of Christian duty on my part has evolved into a genuine friendship. I have occasionally reported on Robert's story for this publication, relying on his letters, essays, trial documents, and a few interviews for my sources. After reviewing these, I believe Robert, who goes by his Muslim name, Talib, is innocent of the crimes for which he was charged. Incompetent counsel, unscrupulous prosecutors, politically motivated judges, and the deficits of being a poor black from a crime-ridden neighborhood all played a part in the tragic unfolding of his story.

Lynd Ward

The last issue of *The Catholic Radical* reported that Talib was gravely ill and in need of cards and prayers. I have since learned he is in the end stages of pancreatic cancer. The verdict still stuns me. Like others familiar with his case, I always believed he would one day be vindicated.

Amidst the approach of death, a bright circle of love is being drawn around Talib. Shawn Noland, his attorney, visits him frequently. At Talib's request, he has petitioned the court for a medical release and has appealed for an expedition of Talib's case, which has remained stuck in the state supreme court for years. Phyllis Taylor, a nurse and dedicated inmate advocate, is monitoring his care at Graterford's infirmary. She has also located a hospice facility willing to care for a man from death row, in the event the court miraculously grants his release. Friends of old write cards and offer prayers. "Tell him, I am sending him God's energy," said Sister Virginia, an octogenarian who taught Talib in prison years ago.

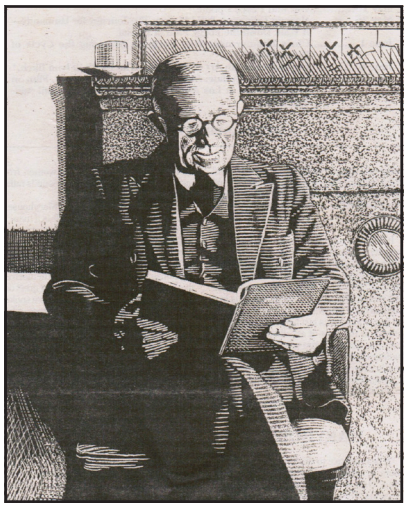
This rallying of friends is a small vindication for Talib, who was devastated by the prosecution's attacks on his character during his trial. "A flat out lie," he wrote of the testimony from police and detectives that depicted him as a crazed young man pulling guns on cops. But the court has not had the final say on how Talib is known. I recently met via email Arlene Hurt and daughter Jessica Curtis, who have been writing to Talib for nearly three decades. The correspondance, initiated by Arlene, began before Jessica, 27, was born.

"Robert has sent me a birthday card every year of my life," she said. "I can always look forward to his homemade drawings and kind words." At age ten, Jessica and her mother went to visit Talib in prison. Jessica said she continues to write to him because of her Christian faith and a deep sense of friendship with someone who "has been 'around' my whole life.... It gives me joy to know him and know about him."

Although Talib's body diminishes, his sense of fight and compassion persist. His latest letter, written in a steady hand, reports on a legal brief he recently filed and his efforts to visit an ailing death row inmate who, Talib believes, was wrongfully accused. The man died before the visit could be arranged. "It saddens me, knowing he was innocent of his crimes," Talib wrote.

Dear readers, we continue to ask that you write to Talib and pray for him. Love is what gives life meaning and, whether we are in or out of prison, the occasions for its expression are countless. Here is one:

Robert Talib Douglas AY 3357
PO Box 244
Collegeville, PA 19426-0244



Kerry Dugan

Easy Essays

by Peter Maurin

Editor's Note: Peter Maurin, along with Dorothy Day, co-founded the Catholic Worker Movement in 1933. He was born in 1877 and died in 1949.

A New Society

To be radically right
is to go to the roots
by fostering a society
based upon creed,
systematic unselfishness,
and gentle personalism.
To foster a society
based on creed,
instead of greed,
on systematic unselfishness
instead of systematic selfishness,
on gentle personalism
instead of rugged individualism,
is to create a new society
within the shell of the old.

They and We

People say:
"They don't do this,
they don't do that."
Always "They"
and never "I."
People should say:
"They are crazy for doing this
and not doing that
but I don't need to be crazy
the way they are crazy." Ω

Reflections by Blessed John Henry Newman

Editor's Note: One of our readers recently described male-only ordination as "Church teaching that is not open for debate nor one that can be changed. It is infallible and 'requires definitive assent." Her comment sparked an ongoing conversation about the role of conscience, papal authority, and the evolution of belief within a hierarchical church. To further that conversation, we offer the following reflections by the recently-beatified John Henry Cardinal Newman.

On conscience, bishops, and theologians

I should look to see what theologians could do for me, what the Bishops and clergy around me, what my confessor; what friends whom I have revered: and if, after all, I could not take their view of the matter, then I must rule myself by my own judgement and my own conscience."

Letter to the Duke of Norfolk

On how the Arian controversy shows that it is sometimes the laity, and not the episcopate, that best preserves and protects the truth of the Catholic faith

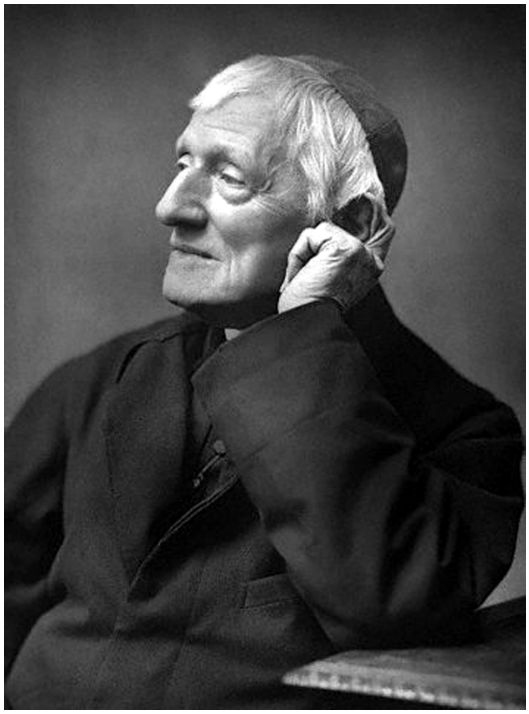
"...in that time of immense confusion the divine dogma of our Lord's divinity was proclaimed, enforced, maintained, and (humanly speaking) preserved, far more by the 'Ecclesia docta' than by the 'Ecclesia docens;' that the body of the episcopate was unfaithful to its commission, while the body of the laity was faithful to its baptism; that at one time the Pope, at other times the patriarchal, metropolitan, and other great sees, at other times general councils, said what they should not have said, or did what obscured and compromised revealed truth; while, on the other hand, it was the Christian people who, under Providence, were the ecclesiastical strength of Athanasius, Hilary, Eusebius of Vercellae, and other great solitary confessors, who would have failed without them. I see, then, in the Arian history a primary example of a state of the Church, during which, in order to know the tradition of the Apostles, we must have recourse to the faithful...."

On Consulting the Faithful in Matters of Doctrine

On papal infallibility

"Was St. Peter infallible on that occasion at Antioch when St. Paul withstood him? Was St. Victor infallible when he separated from his communion the Asiatic Churches? or Liberius when in like manner he excommunicated Athanasius? And, to come to later times, was Gregory XIII, when he had a medal struck in honor of the Bartholomew massacre? or Paul IV, in his conduct towards Elizabeth? or Sextus V when he blessed the Armada? or Urban VIII when he persecuted Galileo? No Catholic ever pretends that these Popes were infallible in these acts. Since then infallibility alone could block the exercise of conscience, and the Pope is not infallible in that subject-matter in which conscience is of supreme authority, no dead-lock, such as implied in the objection which I am answering, can take place between conscience and the Pope."

Letter to the Duke of Norfolk



John Henry Cardinal Newman 1801-1890

On conscience

"Conscience is a connecting principal between the creature and his Creator; and the firmest hold of theological truths is gained by habits of personal religion. When men begin all their works with the thought of God, acting for His sake, and to fulfil His will, when they ask His blessing on themselves and their life, pray to Him for the objects they desire, and see Him in the event, whether it be according to their prayers or not, they will find that everything that happens tends to confirm them in the truths about Him which live in their imagination, varied and unearthly as those truths may be....

This vivid apprehension of religious objects, on which I have been enlarging, is independent of the written records of Revelation; it does not require any knowledge of Scripture, nor the history or the teaching of the Catholic Church. It is independent of books...

To a mind thus carefully formed upon the basis of its natural conscience, the world, both of nature and of man, does but give back a reflection of those truths about the One Living God, which have been familiar to it from childhood."

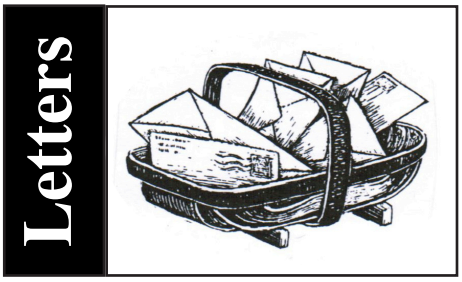
Grammar of Assent

On how belief needs to develop and even change, in order to become perfected

"It is indeed sometimes said that the stream is clearest near the spring. Whatever use may fairly be made of this image, it does not apply to the history of a philosophy or belief, which on the contrary is more equable, and purer, and stronger, when its bed has become deep, and broad, and full. It necessarily rises out of an existing state of things, and for a time savors of the soil. Its vital element needs disengaging from what is foreign and temporary, and is employed in efforts after freedom which become

more vigorous and hopeful as its years increase. Its beginnings are no measure of its capabilities, nor of its scope. At first no one knows what it is, or what it is worth. It remains perhaps for a time quiescent; it tries, as it were, its limbs, and proves the ground under it, and feels its way. From time to time it makes essays which fail, and are in consequence abandoned. It seems in suspense which way to go; it wavers, and at length strikes out in one definite direction. In time it enters upon strange territory; points of controversy alter their bearing; parties rise and around it; dangers and hopes appear in new relations; and old principles reappear under new forms. It changes with them in order to remain the same. In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often."

An Essay on the Development of Christian Doctrine Ω



To the Saints at the Saints Francis & Thérèse Catholic Worker Community,

Thank you for another great issue. I enjoyed your essay, "Persistence." It seems easy to throw in the towel, but we only end up "wet" and heavy with the responsibilities we fail to meet. Yoga texts such as the Bhagavad Gita and Patanjali's Yoga Sutra suggest persistent (right) effort without attachment to the results—having persistent enthusiasm doing the right thing and equanimity about the outcome.

I found a quote from Mother Theresa that relates:

Express your love for God, Allah, The Great Spirit through your work. And let it reflect a love of yourself. The objective, however difficult to accomplish, is no concern for the results, total concern that the work reflects our relation with God. Work should be a bond with God—a pact with our love. Strive to create a work in unity with goodness. Not for ambition, not for dramatics, but for truth. You do this work because you want to spend your precious time on the Earth in a wonderful way. That can only come out of a place of beauty inside. That place needs love of self.

A Fruit Always in Season- Daily Meditations by Mother Theresa

I also liked the Martin Luther King and Martin Sheen quotes in your last issue.

Keep on—please!

Phil Milgrom & Nancy Nowak
The Centered Place Yoga Studio
Warren, Massachusetts

Peace Claire,
I pray all's well.... I need you to send me ten copies of that one page you wrote on me... Give everyone my love. It's really touching how many letters and cards I have been getting from people. I try to write them all back. love,

Talib Robert Douglas
Graterford, Pennsylvania

Dear Claire & Scott,
Could it be the Holy Spirit is at work in Egypt? I'd gotten to the point of thinking the Israeli-Palestinian situation was beyond God. Then Egypt! Unexpected! And accomplished without American arms and drones.

I'm amazed at those young people and glad some, like Thomas Friedman, are joyous. The rest of the media are drawn to fear.

Let's hope for now and be thankful for such courage.

Jay O'Callahan
Marshfield, Massachusetts

Dear Claire & Scott,

Thank you for your wonderful newsletter. When I am sad and feeling there is no hope in the world, it makes me smile and fills me with hope.

Ruth Rowan
Northborough, Massachusetts

Catholic Worker Calendar

April 11 & May 9, 23 —Mass: Join us in prayer and song at 7:30 P.M. 52 Mason Street. Refreshments to follow.

April 20 —View of Afghanistan: Please come see a slide presentation by Scott Schaeffer-Duffy on his March journey to Kabul to meet members of the Afghan Youth Peace Volunteers. 7 P.M. 52 Mason Street, Refreshments to follow.

April 21 & May 19—Ta'anit Tzedek: Jewish Fast for Gaza Prayer Vigil: Please join us in a Jewish prayer and fast for an end to the Israeli siege on Gaza. Noon-1 P.M. In front of Clark University on Main Street.

Cathie Bleck

April 22—Contemporary Stations of the Cross: Please join us in reflecting on Christ's suffering today with a walk through the streets of Worcester. Gather at 52 Mason Street at 11:30 A.M. Followed by soup and bread at 3 P.M.

May 18 —The Significance of Cardinal Newman: Please come see a slide presentation by Michael True about the life and message of an extraordinary voice for conscience and faith. 7 P.M. 52 Mason Street. Refreshments to follow.

June 1-5—European Catholic Worker Gathering: Please consider coming to England to meet international Catholic Workers. For more information contact Frits ter Kuile via the Amsterdam Catholic Worker: Jeannette Noel Huis, PO Box 12622, 1100 AP Amsterdam, Netherlands, email: noelhuis@antenna.nl.

For more information, call: 508 753-3588 or email theresecw2@gmail.com

Mason Street Musings

Ding Dong! "Good Grief!" I grumbled as I dragged myself out of bed. "Who the heck could be at our door at 2 A.M.?" I went into our chilly hall to see a young couple on our front porch.

I asked them in and quickly learned that they are musicians from Illinois who were sleeping in their van in a Walmart parking lot until it got too cold.

"Our van died in front of your house," the husband said gesturing toward a vehicle jutting out at an angle from Mason Court into Mason Street. "We know the Saint Louis Catholic Worker," he concluded, as if that pretty much tells all we need to know.

True enough. Forget the fact that we are biblically obligated to welcome them as we would Christ Himself, how could we be jerks to someone who might tarnish our reputation in the CW family? So I roused Dave, who helped move the van, while I made up two beds and then settled our latest guests in for the night.,

By dinner time the next day, this couple, who previously represented a late-night aggravation, were transformed into a fascinating pair who have recorded some pretty impressive music. So it goes. Contrary to the adage about familiarity breeding contempt, I find that I usually like people once I get to know them. Personal details elevate our guests above the stereotypes tacked on by social workers or late night first impressions.

When details emerge of how someone came to seek shelter from us, we become intimately aware of lives in a downward spiral and, worse still, lives which never really had any security to begin with. The transformation, we witness in them as they become more comfortable here, is one of my favorite things about the Catholic Worker. They seem more at home. We are able to joke together and reduce the indignities of their situation. These strangers become "our people" as the Southerners used to say when Claire and I were Catholic Workers in Washington, DC.

Jennifer Hewitson

Hospitality often reminds me of resurrection. When a person is down and alone, they feel pretty morbid. Their former friends and family might even treat them as if they were dead. Watching a guest regain confidence is like springtime, a new beginning after a hard winter. The late-night couple shared their music, other guests have shared their writing, and many have shared their art. These aren't bums. They are individuals with something unique to contribute.

Of course, resurrections are very much like spring in that they are seasons. Only The Resurrection is eternal. Some of our guests arrive as the leaves are turning brown. Some are stuck in a bitter cold winter, mocking the idea of spring rebirth.

The people of Egypt, Tunisia, Libya, Bahrain, and anywhere else where dictatorships are being torn down are also experiencing a kind of spring. Unfortunately, the Chinese student uprising, crushed in Tianamen Square, never got the chance to blossom into democratic summer. Unlike calendar seasons, life's seasons aren't always timely or consecutive .But our actions can help bring spring on and lengthen summertime. Our faith can also dispel the despair which sees spring as impossible.

In a way, the Catholic Worker plants seeds for a new spring. Our hospitality and peacework are as hopeful as farming. Your prayers and support are essential for that miracle. May Christ's Resurrection on Easter make it easier for you to believe in resurrections too. Ω **Scott**

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